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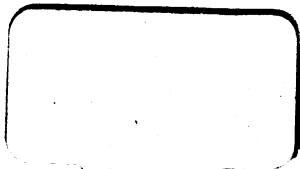
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WITH GOD IN PRAYER

CHARLES H. BRENT D.D.

5455



With God in Prayer

With God in Prayer

BY
THE RIGHT REV. CHAS. H. BRENT, D. D.
BISHOP OF THE PHILIPPINE ISLANDS



Carefulness is Prayerfulness

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...THE...

REVEREND CHARLES JAMES STUART BETHUNE, D. C. L.,

HIS BOOK

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Note

This book is not designed by the author to be a manual of prayers. Its purpose is to suggest prayer-thoughts and to promote the prayerful spirit. Hence it would be contrary to the object of the book to use all the prayers under a given heading as a complete service, as e. g., those under the caption, In the Morning. A single paragraph will probably be sufficient at a time. Those into whose possession the little volume may come will find that they will soon be able to cull from it all that it is capable of giving, when it will be well to pass it on to a friend, or to destroy it.

There are those who toil through the whole of their life of prayer leaning upon the prayers of others. They maintain they cannot compose prayers of their own. This is

Note

not so. Anyone of average intelligence, if he chooses to take time and pains, has ample capacity for the purpose. Let him use his pen and write down his aspirations for himself and others as concisely as he can, and he will be surprised to find not only how much he has to say to God, but how easy it is to express what is in his heart. Such a practice greatly helps his speech. Furthermore, it is an act of reverence to present to God the best expression of our thought that we can. An artistic prayer, a prayer carefully prepared, so far from being less is more spiritual by virtue of its literary finish.

C. H. B.

*House of the Resurrection,
Baguio, P. I.,
Tuesday in Holy Week, 1906.*

Introductory

BECAUSE *our citizenship is in heaven** we inherit among other privileges that of direct appeal to heaven's King, just as S. Paul, by virtue of his citizenship in the Roman Empire, had the right of direct appeal to Cæsar.

Our King is *more ready to hear than we to pray*. The doors of His audience chamber are shut neither by day nor by night. Anyone who chooses can find his way to the very throne, where the King is seated with hands of welcome reached forth to every citizen of His Kingdom.

We can never take Him by surprise, for He is always expecting us to come and exercise our right of appeal. We can never bring

* Phil. iii. 20.

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before Him a life too tangled and stained and wounded for Him to set right and purify and repair, for His skill, His wisdom, His power, are equal to His compassion, which in turn is as deep as the needs of men, as high as their highest desires, as broad as the human family. We can never fail to interest Him in our case, for there is nothing that concerns man which is not His concern, so that when we do any deed, good or bad, He exclaims, *Ye have done it unto me.*

This is the sort of King, then, to whom we have free access. If S. Paul, with confidence that he would be justly dealt with as a Roman citizen, could say, *I appeal to Cæsar*, with how much greater confidence can we, the children of the heavenly King as well as citizens of His Kingdom, say, *Let us pray!*

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God handles our affairs according to a large purpose, the whole of which, together with its beneficial and joyous issue, He sees, but only a fragmentary vision of which we can discern in the days of our mortality. Our capacity for entering into God's fuller counsels develops in proportion to our faithfulness in exercising our right of appeal. He would have us understand as far as we have wisdom to understand, and to trust where we cannot comprehend. The first and main thing to strive for is the conviction that God's hidden activities are surer, stronger, more vitalizing than those workings of His that we succeed in deciphering; that His whole business is the management to our advantage of our concerns. Should we be inclined, under the strain of

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calamity in one or another of its manifold phases, to feel as though we had been neglected or our interests flouted, the history of His Son Jesus is His standing declaration that a suffering experience is the raw material out of which He can best spin the groundwork of His choicest characters. In pointing to the one undamaged life among the sons of men, God points to Him whose *visage was so marred more than any man.*

Jesus placed and left His interest in the hands of the Father, with what result we know. Prayer is the committal of our way unto the Lord, just as a deed of trust is the committal of our possessions to those who can handle them better than we. God's response is a loyal execution of the trust by

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activities, hidden as well as seen. Our constant appeal to the King so works upon our personality as to make it possible for Him to control our destinies to our fullest benefit.

The most comfortable result of a life of prayer is the security which fellowship with God imparts. His kind and cheering counsels come darting into the soul like rays of light into a dark room. Good desires increase in multitude and vigor. Unlooked for succour rushes in to support us in moments of trial. Life expands until its branches are aflame with the sunny blossoms of hope. The King is answering His citizens' appeal—that is the explanation of the spiritual phenomenon.

With three counsels I would bid men to prayer:—

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- (a) Aim to see God before you address Him. In the course of time this practice will become an unbidden habit. You can see Him at least as clearly as you can the absent friend with whom you correspond, for the human lineaments are in the Divine.
- (b) Pray with your intelligence. Bring things to God that you have thought out and think them out again with Him. This is the secret of good judgment.
- (c) Repeatedly place your pet opinions and prejudices before God. He will surprise you by shewing you that the best of them need refining, and some the purification of destruction.

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O God, whose low, sweet song of love is never silent in the souls of men, make us skilled to hear the music of Thy counsels, that, vibrating with Thy message, we may learn to sing to Thee in tones of freedom and responsive joy, and so complete the antiphony that draws earth within the gates of heaven's choir; through Jesus Christ our Lord. *Amen.*

In the Morning

I

In the Morning

Entering Heaven

WE must enter heaven and sojourn there a space every day in order to understand the meaning of life and do the work that lies before us in the world. The courts of heaven are but a step away. Wherefore

Lift up your hearts.

We lift them up unto the Lord.

Hope

THE day must begin with a cheerful outlook. Hope is the gift of the dawn. With the breaking of the day the powers of evil falter and flee. There is no moment of time so free from sin

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as when the sun first touches the East.

O God, who hast folded back the black mantle of the night to clothe us in the golden glory of the day, chase from our hearts all gloomy thoughts and make us glad with the brightness of hope, that we may effectively aspire to unwon virtues; through Jesus Christ our Lord. *Amen.*

Opportunity

THE lot is fallen unto me in a fair ground: yea, I have a goodly heritage. Opportunity opens wide its gates to me as I renew consciousness with the day. Contentment is the result of discerning the value of the things we have and the conditions that enfold us. If the evil of the day is suffi-

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cient thereunto, so is the joy. The gladness most worth having is that which is at hand growing by to-day's highway. Pluck it: it will be a present delight and a future treasure in memory's storehouse.

Grant, O Lord, as Thou hast cast my lot in a fair ground, that I may shew forth contentment by rejoicing in the privileges with which Thou hast strewn my path, and by using to the full my opportunities for service. In hours of hardship, preserve me from self-pity and endow me with the warrior's mind, that even in the heat of battle I may be inspired with the sense of vocation and win the peace of the victor; through Jesus Christ our Lord. *Amen.*

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Dependence

THE secret of true independence of character is dependence upon God and His will as He makes it known to me. By resting my full weight upon Him, His life flows into mine. *I am the vine, ye are the branches.* Dependence is the recognition of an organic relation and the acting upon it.

I laid me down and slept, and rose up again: for the Lord sustained me.

My voice shalt Thou hear betimes, O Lord: early in the morning will I direct my prayer unto Thee, and will look up. Have I not remembered Thee in my bed: and thought upon Thee when I was waking? Because Thou hast been my helper:

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*therefore under the shadow of
Thy wings will I rejoice.*

*. This day I commit my way
unto the Lord, and put my trust
in Him—Lord, bring it to pass.
Make my righteousness as clear
as the light: and my just deal-
ing as the noonday. As for me,
I am poor and needy: but the
Lord careth for me. Thou art
my helper and redeemer: make
no long tarrying, O my God.*

Forgetting and Remembering

FORGETTING and remem-
bering are two important
faculties. (*Phil. iii. 13.*) To for-
get the things that are behind is
a duty. First they must be faced
fearlessly and completely before
God and placed in His hands.
Having placed them there we must

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leave them with Him. God will keep His hand on them and prevent them from rising to injure us. Because He remembers them, we can afford to forget them.

S. Paul's advice is needed. To carry it out requires sustained and vigorous effort. Our natural inclination is to do the exact opposite—to remember the things that are behind and to forget those which are before, a course that results in the unnerving of purpose and consequent injury to activity.

Eternal Father, who alone canst control the days that are gone and the deeds that are done, remove from my burdened memory the weight of past years, that, being set free both from the glamour of complacency and the palsy of re-

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morse, I may reach forth unto those things which are before and press toward the mark for the prize of the high calling of God in Christ Jesus. *Amen.*

The Dignity of Common Life

REMEMBER, then, the things that lie before. Consider the day's duties. They are the order of the day, issued by your great Commander. Take each one of them as from His hand, glistening with the dew of heaven. Especially remember that (a) routine; (b) distasteful tasks are of God's ordering, and that He will superintend their performance with eye and arm.

O God, who orderest the common things of the common day, dignify by Thy presence and aid

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the trivial round and routine tasks of Thy servant whose hope is in Thee, that least duties may be grandly done and all activities marked with the seal of Thy righteousness; through Jesus Christ our Lord.
Amen.

An Inspired Day

THE whole stretch of the day should be inspired. Plan for it—prayer in the midst of work, aspiration in temptation, laying hold of the Holy Spirit who is within and without, singlemindedness.

By living one day with God, preparation is made for living all days with God.

Day by day: we magnify

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*Thee; and we worship Thy
name: ever, world without end.*

*Vouchsafe, O Lord: to keep
us this day without sin.*

Motive

THE magnitude of a man is measured by the magnitude of his motive. Set your motive. Make it (a) simple, (b) strong, having in it the purity of childhood and the virility of manhood.

O Saviour, who in the completeness of Thy manhood art still Babe of Bethlehem and Child of Nazareth, restore in me the simplicity I have tampered with, the transparency I have obscured, the childlikeness I have lost, that the shattered fragments of my innocence may be assembled anew in the beauty

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of Thy sanctity; who with the Father and the Holy Ghost art God forever and ever. *Amen.*

Reverence, Resolution, and Love

AS the courtier comes into the audience chamber of the monarch; as the officer approaches his commander to report for duty, desiring to be bidden to a hard task; as the lover hastens to his betrothed—so at break of day we appear in the presence of our God, with reverence, with a sense of responsibility, with growing love.

Lord, make me conscious of Thy holiness and majesty: teach me to know and do Thy will: pour into my heart such love towards Thee, that, loving Thee above all things, I may obtain Thy gracious promises;

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through Jesus Christ our Lord.

Amen.

Importance of Definiteness

THE setting of the motive and the broad acceptance of God's law is the preliminary step toward a righteous life. But detail may not be neglected. The best gifts become ours by being severally coveted and not by being merely desired or admired. (*1 Cor. xii. 31*). Ideals must be wooed before they are won. We must embrace them when they are most shy, until they turn and embrace us. In no other way may we hope to possess them. Contemplation of virtue must be followed up by daily aspiration and effort to achieve it. The graces that we are

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most destitute of are those to be first courted.

O Author and Giver of Life, who rejoicest to make the desert like the garden of the Lord and the wilderness to blossom as a rose, fertilize with the breath of Thy mouth the barren portions of my nature that, instead of the thorn (of), may come up the fir-tree (of), and instead of the brier (of) may come up the myrtle-tree (of). Let there be showers of blessing until virtuous and goodly living attain in me its full fruition, O Holy Spirit, who with the Father and the Son art glorified as God forever and ever. *Amen.*

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Three Resolutions

1. I would make my day joyous even though clouds obscure the sun's bright shining—joyous with the joy that the world apart from God cannot know, and that no man can take from me.

(a) In moments of hardship remember that *all things work together for good to them that love God*. Wherefore be markedly composed when you are in a difficult place.

(b) In temptation remember that manhood has its best opportunity when it is attacked.

2. I would make my day righteously ambitious, purposeful.

(a) His will is my peace. Wherefore (a) seek, (b) do God's will, remembering that God is in the

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law of probability, and that he values the best above the better course.

- (b) A Christian deed is a common deed done Christianly—gracefully, with the whole heart, under the conviction that God is interested not only in what is done but also in the manner of doing.

3. I would aim to be great according to the law of God's Kingdom.

- (a) Service is love translated into terms of action. To serve is to wield a sceptre. *Look not every man on his own things, but every man also on the things of others.*

- (b) Consider how full of need the

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world of men is, especially that portion of it which your life will touch this day.

The Christian Code of Conduct is:

1. To treat the *older women as mothers, the younger as sisters with all purity.*

Look on girlhood as God's chosen vessel of crystal purity. Use womanhood as an inspiration to nobility of thought. Protect it in your mind from any suspicion of dishonour or insult. The thoughts can heap horrible shame on our fellows if they are not disciplined and refined by daily effort until they are brought into captivity to Christ. Jewels of womanhood are sometimes dimmed and soiled. True manhood by spotless honour and delicate touch can restore them

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to a new if not to their first beauty (*S. John iv., viii. 11*). The sensitiveness of the feminine nature responds quickly to the unconscious effluence of a clean-minded man. His bearing toward womanhood supports and elevates it.

2. In dealing with men, to be as just to their interests as to your own.

3. To look on little children as God's own sacrament of innocence, *for of such is the Kingdom of God*. Wherever child life touches you it should leave a white spot on your character.

Pray that these things may become a part of your life.

The love of the Father enfold me, the wisdom of the Son enlighten me; the fire of the Holy Spirit inflame me. *Amen.*

At Noon-day

II

At Noon-day

Intercession

INTERCESSION is the soul of service. It gives spiritual meaning to that which we do for others; it makes plain to us just how and where we can best help our fellows; and it furnishes us with a sympathy for and an insight into human life that can be procured through no other channel. It may end in making us poor in pocket, in sending us on some hazardous errand to the needy, or in creating the spirit of adventure for God that will lift us into the uttermost parts of the earth. But its compensation is the bestowal upon its user of an enriched manhood

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and a tender heart. What spiritual and hidden agencies are let loose by intercession upon those who are prayed for it is hard to determine; but we know, without understanding how or why, that powerful influences for good are released by this enabling devotion which agitates with new effectiveness the unresting hands of God.

Noon-tide is intercession time—not exclusively but fittingly. At that moment Christ entered into the most mysterious and unfathomable recesses of the Atonement. It is a natural resting spot, too, from the business of life, wherein we may exchange outer for inner activities, disciplining self-interest by praying for others and their interests.

Lord Jesus, who didst stretch

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out Thine arms of love on the hard wood of the Cross that all men might come within the reach of Thy saving embrace, clothe us in Thy Spirit, that we, stretching forth our hands in loving labor for others, may bring those who know Thee not to the knowledge and love of Thee, who with the Father and the Holy Ghost livest and reignest God. *Amen.*

Prayer for our Nearest and Dearest

THOSE who have the first claim on our prayers are our intimates—relatives, friends, associates. They will suffer from our neglect if we do not pray for them; they will benefit by our effort if we intercede for them.

(a) O God, fulfil every need of

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theirs according to Thy riches in glory in Christ Jesus. And the peace of God which passeth all understanding guard their hearts and thoughts in Jesus Christ. *Amen.*

(b) O God, who hast made pleasant and lovely the bonds of friendship, I thank Thee for the many friends and comrades with whom Thou hast enriched my life Tighten the cords of love which unite us in Thee, and in death divide us not; through Jesus Christ our Lord. *Amen.*

Prayer for the Church

THE Church is not our particular parish or our particular Communion. It is the whole company of God's people,

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whether scattered throughout the world and wearing many names, or resting in the quiet oneness of Paradise. Our parochial life is great only so far as this is remembered. It is good to identify yourself in spirit with those with whom you disagree in points of religion.

(a) Almighty God, without whom our labor is but lost, prosper the work of Thy Holy Church throughout the world (especially in), O prosper Thou our handiwork. Build it upon that foundation other than which no man can lay, Jesus Christ. Defend it from the defilement of worldly motives, unclean hands and the lust of visible success, that in that day when the fire shall prove each man's work of what

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sort it is, ours may abide, and we, Thy labourers, have praise of Thee; Through the same Jesus Christ our Lord. *Amen.*

(b) O God, who never failest to go with those Thou sendest, bless Thy servants (especially) whom Thou hast chosen to bear Thy name before the dwellers in the uttermost part of the earth, that they may have wisdom to know, strength to do, and patience to suffer; through Jesus Christ our Lord. *Amen.*

Prayer for the Nation

THE Nation is a divine creation. The course of state is determined not less by the ideals and prayers of the common people

Et Noon-day

than by the counsels of statesmen and the diligence of politicians. We shall have clean politics only so far as politics are bathed in prayer, and the plans of every department of government submitted to God's judgment before being put into execution.

O Almighty and everlasting God, who, with Thy strong arm and sleepless vigilance, dost govern those nations that look to Thee for guidance, we rejoice in the tokens of Thy favour which have been our portion hitherto and now since our forefathers laid the foundations of this Republic in Thy name. Carry us, we pray Thee, in security to an honourable and glorious destiny; and grant that neither through arrogance be-

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gotten of prosperity, nor conceit bred of successful achievement, may we forget our dependence upon Thee for daily sustenance, lest we be cast from Thine embrace into the valley of destruction. To those who sit in the seats of authority impart purity of motive, right judgment in counsel, discretion in administration; to the people of the land grant loyalty, industry and godliness, that all things may tend to the healing of divisions, the establishment of peace, and the promotion of Thy Kingdom among men; through Jesus Christ our Lord. *Amen.*

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The Church of the Majority

BY far the largest and strongest portion of the Church is invisible. Its life is altogether hid with Christ in God. The good people of all time are a multitude which no man can number occupied yonder in doing God's work without division of interests. Their relation to us is organic. They cannot live without sharing their life with us. We cannot move without touching them. As they love us, so they pray for us; as we love them, so we pray for them, for prayer is love melted into worship. Nothing retains to better advantage the lives of yesterday in the life of to-day than prayers for the departed. If to them our prayers were nothing more than a caress of

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love, who would dare withhold from them this devotion?

O King of Paradise, where light abounds and life reigns, give to our dear ones who are with Thee (especially) a full share of Thy treasures, that they may always be white with Thy purity, tranquil with Thy peace, and glad with Thy joy. Let us live vividly in their present love as they live in ours, until the time of separation is past, and we are taken to the place whither they have gone before, there to dwell with them in the perfect fellowship that knows no end.

*To that brightest of all meetings
Bring us, Jesus Christ, at last;
To Thy cross, through death
and judgment,
Holding fast. Amen.*

In the Evening

III

In the Evening

A Restful Night

THE kind of a night we spend is in a large degree for us to determine. The Christian should at times leave everything in God's hands, and do nothing but lie back on God's bosom. The opportunity comes every night when we go to sleep. This is the season when the mind and soul should rest not less than the body. We can train ourselves to shed our cares into God's arms if we try. So far from gaining anything we lose much by submitting to wakefulness begotten of anxiety. Anxiety gnaws at the cords of good

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judgment and leaves us with a warped mind when the day dawns after a troubled night. Sweet sleep delights to respond to the invitation of a peaceful conscience and a mind whose last thoughts sway to and fro in the cradle of God's love. A trustful consideration of God's care of our concerns is frequently the only sleep-giving medicine necessary for distraught nerves.

O God, who hast drawn over weary day the restful veil of night, wrap our consciences in heavenly peace. Lift from our hands our tasks, and all through the night bear in Thy bosom the full weight of our burdens and sorrows, that in untroubled slumber we may press our weakness close to Thy strength, and win new power for the mor-

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row's duty from Thee who givest Thy beloved sleep. *Amen.*

The Search for Peace

PEACE comes when we are assured that there is no earth-born cloud between our lives and God. Peace is the consequence of forgiveness, which in turn is God's removal of that which hides or obscures His face, and breaks union with Him. The happy sequence culminating in fellowship with God is penitence, pardon, peace—the first of which we offer, the second we accept, and the third we inherit.

1. The earliest step in penitence is to give head to good desires. They are the voice of our capacity crying out for fulfilment. Desires should crystallize into resolution.

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The human will is of great power to set the life free from bondage. We do not honour God's power by depreciating the ability of the human will to do strong deeds. The whole of human advance, the entire process of self-improvement hinges on a stiff will. The first stage in penitence is to bend the will away from sin and stiffen it toward goodness. "He who repents not, cannot be absolved; nor is it possible to repent and will (the sin) at the same time, the contradiction not permitting it."*

Lord, give me the repentance which is of the will, that, not only in desire but also in intention and effort I may embrace what is good, especially those

* *Ch' assolver non si pud, chi non si pente, nè pentere e volere insieme puossi, per la contraddizion che nol consente. Inf. xxvii.*

In the Evening

virtues which once I neglected or refused, and so be endued with power to accept Thy pardon; through Jesus Christ our only Mediator and Advocate.

Amen.

2. Penitence springs from a consciousness of having pained a loving God, and continues in a sustained effort not to offend that love again. If the expression of penitence is in the will, the motive is in the heart.

O God, who requirest of me only such things as will turn to my profit, and who art pained by my least act of waywardness, warm my heart until it is aflame with love toward Thee, that my chief delight may be to bring Thee joy by my fidelity to Thy

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counsels; through Jesus Christ our Lord. *Amen.*

3. The chief value of recitation in a school is not so much to see what a scholar knows as to clinch his knowledge. A man never knows the wickedness of sin until he has declared his specific evil acts to God, just as a child tells its faults to the mother who already knows them. Life is so constituted that it requires representative and definite acts before inner impulses and ideals can reach fruition.

What are my faults and wherein have I sinned (a) against God, (b) against my neighbour?

(a) Confess your sins to God.

(b) Take time to drink in His pardon.

In the Evening

(c) Revise and purify the controlling motive of your life.

(d) Set your purpose afresh.

(e) Nerve your will toward victory.

Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin; and in whose spirit there is no guile. I will acknowledge my sin unto Thee: and mine unrighteousness have I not hid.

I will confess my sins unto the Lord Turn Thy face from my sins: and put out all my misdeeds.

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

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The Acceptance of Pardon *

PARDON is valuable only so far as we use it. It introduces us into the near presence of God, with whom we may now hold familiar converse as with a friend.

The Lord hath put away thy sin. He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. Look how wide the east is from the west: so far hath He set our sins from us.

Thanksgiving

UNDER the inspiration of a newly received gift the tongue becomes eloquent with gratitude. Thank God for His forgiving love toward you.

(a) Thanksgiving is a preserva-

* See note, p. 61.

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tive against fatalism. It relates the gift to the Giver and teaches us to see the hand of Providence in all that happens.

(b) Thanksgiving is pleasant to God. It lifts man up from the position of being a mere seeker of benefits to the dignity of one who aims to use his privileges as the Giver requires.

(c) The common gifts are the ones to specify first. But day by day it is good to pick out also at least one incident of special and personal bearing wherein to glorify God.

The *Psalter* is the best possible handbook of thanksgiving and praise. The *Psalms* were not written for the specific purpose of aiding others: they were the natural expression of the soul pouring out

In the Evening

its highest emotions before God. For this reason they are better fitted to serve humanity at large. Though not prepared by Christian minds, they were composed by minds prepared for Christianity, so that in essence they are Christian.

Father of lights, from whose unshadowed home above comes every good and perfect gift, I receive as from Thy hand my share in the common blessings which, without respect of persons, hourly descend upon mankind. I thank Thee for the special tokens of Thy friendship and personal care that have made me glad this day.
..... Help me to use these and all Thy bounties according to Thy design, that

In the Evening

my whole life may be a hymn of praise to Thee; through Jesus Christ our Lord. *Amen.*

Father, into Thy hands I commend my spirit.

For sacramental channels of Absolution see the *Book of Common Prayer*. The formula of ordination to the Priesthood contains the words, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." The first form of Absolution in the order for Morning and Evening Prayer reads, "Almighty God . . . hath given power and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins." The authoritative means works fully, whether it be bestowed upon the many in the congregation who have repented in private, or upon the one who has made use of the further counsel of the Church to "open his grief," or confess his wrongdoing to some Minister of God's Word, to the end that he may perfect his penitence and insure his inner peace. God's absolutions are never half-hearted.

The Abundance of God's Presence

IV

The Abundance of God's Presence

At the Altar

THE variety of choice names which have attached themselves to the Sacrament of the Altar bears witness to a wealth of character possessed by it that can never be exhausted. The Lord's Supper, the Holy Communion, the Eucharist, the Memorial Sacrifice — this it is and more. In this part of the Church one aspect is emphasized, in that another. Happy are they who have sufficient freedom and vision to shake themselves free from the unlovely spirit of exclusion that defends its own theological views by decrying those ex-

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perimentally unknown to it, and who rejoice to find from year to year more and more of God in this parting gift of the Saviour to His friends! The different visions of the Eucharist do not war with one another. Each supplements the balance of them, and all together form the corona that adorns the brow of the King.

- (a) O Christ of the Passion, who at the Last Supper didst bequeath to the Church a perpetual memorial of the sacrifice of the Cross, help us in this holy Sacrament steadfastly to contemplate Thy redeeming love, that we may ever be mindful of the price wherewith Thou hast bought us; who livest and reignest with the Father and

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the Holy Ghost, ever one God
world without end. *Amen.*

(b) O Christ of the Eucharist,
who in a special manner dost
manifest Thyself to Thy people
in the Sacrament of Thy body
and blood, make Thyself known
to us in the breaking of the
Bread, that by faith we may
clearly see Thy form and
humbly adore Thy presence,
who art God forever and ever.
Amen.

(c) O Living Bread, that camest
down from heaven to give
abundant life to the world, in
this Sacrament of the holy food,
feed us with Thy body and Thy
blood, that we may live in Thy
life, labor in Thy strength and
inherit Thy joy; who livest and

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reignest, God, world without end. *Amen.*

(d) Grant, O Son of God, that as Thou and the Father are one, so we Thy people may be bound together in Thee. Unite in mutual forbearance, loyalty, and brotherly kindness, us Thy brethren who are fellow-guests at this Thy table, that we, being moved by the common impulse of Thine eternal purpose, may promote the peace of Thy Kingdom in the daily interminglings of our common life; whom with the Father and the Holy Ghost we worship and glorify as God forever and ever. *Amen.*

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In Sickness

GOD holds in His hand soundness for the body as well as wisdom for the mind and health for the soul. Christ's touch has still its ancient power. There can be no sufficient treatment of illness which does not give room for the personal ministrations of the Great Physician, or which fails to use prayer to the utmost. Wherever, or from whatever seeming cause, a cure is wrought, it is due to the Holy Spirit of God, the Giver of Life, imparting new power to the diseased body.

(a) Fold in Thy compassion, loving Jesus, those who are smitten with disease
Lay a healing hand upon the wounds of their souls that inner peace may be their portion.

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Revive their failing strength and let life conquer death in their suffering bodies, that rejoicing in Thy mercy they may serve Thee with grateful hearts all their days upon earth.

Amen.

(b) O Spirit of God, who art the life of men, destroy in us the seeds of disease and death that we may minister to our suffering fellows with healthy minds and sound bodies. Out of the abundance of Thy brightness dispel our shadows; with the fulness of Thy joys outweigh our sorrows; in the wealth of Thy providence bury our anxieties; that we may add to our skill those divine influences that further the work of healing and make us true servants and

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handmaidens of the Great Physician, Jesus Christ our Lord. *Amen.*

Absorbing Divine Vitality

WE must receive as well as ask. Reception is as true an output of energy as request. The nature must be opened not merely to the material medicines prescribed, but to the life that flows from God. Medicine is a symbol as well as a means, betokening God's remedial processes. No patient has so strong a hold on recovery as the one that uses every available agency toward health—accredited scientific treatment as well as faith that opens every pore of being to receive the life of God.

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A Reverie before an Operation

WHO is so safe as he that is cared for wholly by God? The schemes and activities of our waking hours plunge us into multitudinous dangers. Then comes the night when our hands are folded and we leave it to God's vigilance to keep us from harm. Not only does He protect us, but while we sleep He instils new life into our veins, so that when we wake we are new creatures. Self-protection involves exhaustion; God's protection brings refreshment. He is safest who is altogether in God's hands.

I am about to surrender my body to His keeping, giving up my consciousness that He may the better do His work. I give back my body to its Creator that He may

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repair it. It is He that will draw the merciful ether veil across my eyes. It is He who will guide the surgeon's knife and open a saving wound through which will rush a tide of healing.

Psalm xci.

I am the Resurrection and the Life; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.

